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THURSDAY, MARCH 16, 1843.

WHOLE NO. 1422.

RELIGIOUS.

[For the Boston Recorder.]
DONATION VISIT AT REV. JONAS PERKINS, BRAINTREE.

MR. EDITOR.—It has become almost a custom among the religious communites about us, to make what are styled *donation visits* to their pastors. Such a pleasant meeting has been held at the house of our respected minister, Rev. Jonas Perkins, a few of the details of which, as recorded below, we trust you will not deem unfit for insertion in the Recorder.

It was requested by certain members of the society that the parsonage be thrown open for the reception of voluntary visitors from the parish, on Tuesday evening last. During the day previous, preparations were made for the entertainment of the company, by a committee from among the ladies. The tables literally groaned beneath the rich and ample contributions of friends, and reflected great praise on the committee by the taste and beauty of their arrangement. Besides other valuable presents, there were exhibited for examination various articles, interesting both for beauty and use, donations of friendship and esteem from various members of the society to the pastor's wife. The occasion, with all its circumstances, must have been most heart-cheering to both pastor and people. There were gathered old men and matrons, young men, maidens and children to meet him, whom they revered as their spiritual guide, and give and receive the tokens of friendship and affection, which could not be mistaken.

Each countenance told in its expression that true happiness filled the mind, and that undiminished confidence yet continues between him who has filled the office of pastor here for nearly thirty years and the people to whom he has preached, with whom he has labored and sympathized, in joy and sorrow, in prosperity and adversity, in health and sickness, from youth to age.

The number that was convened was upwards of two hundred; and the exercises of the occasion commenced by a most interesting and happy address from M. Thayer, Esq. It was indeed thrilling to hear from the lips of this respected and venerable member of the church, the expression of the feelings of his own heart, and his interesting account of the settlement of the pastor, and succeeding events in the history of the society, with his affecting reference to the number of the departed, and the few remained—only himself and one other of the original male members of the church.

Then succeeded the singing of the following hymn, composed for the occasion by a lady of the society:

Accept our thanks for what you do,
Believe we grateful feel—
We know that you are kind and true;
Your presence fills the seal.

Sing on in the evening, then,
In holy friendship joined;
And may we love to meet again,
And union ever last.

We gladly bid you welcome too,
And grasp the hands of friends;
And may't be ours to meet with you
Where friendship never ends.

These were followed by an address from the pastor, most appropriate and impressive, which represented a heart burning with zeal for the cause of his Divine Master, and with love, affection and sympathy for the people of his charge. When settled, he remarked, his health would hardly admit of the home of life thus long—but he had been spared; and the society, at that time weak and feeble, was now strong and flourishing; and the church, then few in number, by the fruits of early and late revivals of religion, now enrolled more than two hundred in its records.

May it be his to remain with us, to live long, and at last die, surrounded by a loving and beloved, and prosperous people.

He was followed by Dr. J. Newcomb, whose address, coming as it did from this ancient pillar of the church, from a heart warmed with true piety and holy enthusiasm, was affecting in the extreme. His heart overflowed with gratitude to God that he had lived to see this day; and that such an anomaly appeared in the society in these days of radicalism and fatal error, when the world seems running after every babler who tells some new thing. May such union ever exist, and such feelings ever fill the hearts of all who were present.

The religious exercises of the evening then closed by the singing of a doxology.

The visitors dispersed at pleasure, and we doubt not all, as did ourselves, felt that the events of the evening had been not only very pleasant but profitable.

A MEMBER OF THE SOCIETY.
Braintree, March 7.

[For the Boston Recorder.]

DONATION VISIT AT HARVARD.

MR. EDITOR.—I have read with interest the notices of "Donation Visits," which have appeared lately in the Recorder, and believe you are doing essential service to the Church of Christ, as well as to his ministers, by publishing them. The people in several societies in this vicinity are stimulated by the example of others in this respect to "go and do likewise." I had the privilege to be present at such a visit, made to their pastor by the Rev. Mr. Fisher's people in Harvard, on Tuesday, the 28th of February. There were about 130 persons present, and the children of the Sabbath School were to meet at his house on a subsequent day. Nearly all the members of the parish, of mature age, were present and took tea together with their minister and his family. The provisions of the table, furnished by the visitors, were very abundant; "and they did all eat and were filled;" and they might have taken up of what remained "twelve baskets full." There were some 20 different kinds of articles left, which were worth from 40 to 50 dollars. All appeared pleased and happy. In blessing their pastor they gratified themselves.

Let a people consider their minister from his ordination onward through life, and the great object of his settlement among them; let them seriously reflect upon their meeting at the judgment seat of Christ, and their solemn account for the proper improvement of this connection; and ministers will have a stronger hold upon the affections of their people, and the people be blessed with a more permanent, useful, and happy ministry. F.

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They began to assemble early in the afternoon, and most of them remained till about 9 o'clock in the evening, enjoying much pleasant intercourse and agreeable conversation; the last hour being spent in religious exercises. All felt that "it was good to be there." The following hymn, composed by a young lady, a member of the Church, was sung by the choir:

To meet our Pastor and our friend,
Higher willing怠者 to end;
That we our grateful love may show,
Some humble offering we bestow.

We bless thee, Lord, that thou hast given

To us, a guide to point to heaven,

Who from that desk did first proclaim

The will of God, his voice the same.

Thy word, O Lord, is our law;

On us thy commandment is written;

With thy rich grace prepare each heart

In Jesus' cause to bear a part.

Oh may we all, both young and old,

Be gathered in the Saviour's fold,

Receive from him the joyful doom,

Ye blessed of my Father come.

The singing was followed by an appropriate prayer by the pastor.

After the blessing, the company partook of the repast which had been provided. Then the following original odes were sung:

Please is the kindly greeting

When a neighbor meets his friend;

Hours of converse seem too fleeting,

Joys & friendship hard to end.

Yet we prize them.

With our happiest thoughts they blend.

Present, too, the fireside meeting,

When a loved one home returns;

Every heart with joy is beating,

Every eye with rapture burns.

Glad the welcome!

Every eye with rapture burns.

But a glow of purer pleasure

Thrills the Christian pastor's heart,

With love for the priceless treasure

Joy his people can import.

With the pastor, such scenes demand.

Welcome, welcome, then be profered

To the friends who gather here;

Sympathies, so kindly offered,

We reciprocate, sincere.

Welcome, welcome,

To our friends who gather here.

May our God command their blessing

On their basket and their store;

May their hearts, his love possessing,

Stones with them ask no more.

Gracious Father,

Bless them now and evermore.

A welcome from the younger members of the family.

To us all bid you welcome here,

As well as those you sing,

For we esteem as passing dear

The pledges that you bring.

These bid our filial hearts awake,

And answer you again,

As sweet the pleasure that we take,

Though humbler be the strain.

Also notices of the work in the "Recorder," "Puritan," "Zion's Herald," and many respectable journals, and letters of clergy, others, received by the publishers.

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'tired like Christians from their place of worship, which at that time was a very severe trial, built them a new meeting-house, and Sept. 12, 1821, settled their present pastor, then a young man just licensed to preach. This was the first place of his preaching, and he was their first and only candidate. They still love him as their pastor and spiritual guide, and he loves them as "his first, his only love." There are now about 170 members of the Church, and a respectable congregation. There is scarcely another minister in this Association, who has been with his people half as many years as Mr. Fisher has been with his. Here he commenced his ministry, and has acquired a standing and an influence at home and abroad, which commands respect. Here his children were born and have been educated, and are growing up beloved and esteemed by the children and youth of the town. His oldest son is now a member of Amherst College... The Sabbath School, and all the younger part of his congregation, have grown up under his ministry. A large proportion of the Church have been received to its communion by him, and the seal of the covenant has been administered by him to many of the lambs of his flock, and many here it is believed have been, in several seasons of revival, brought to Christ through his instrumentality. All these interesting things endear a minister to his people, and why should such ever be broken? When I think of Mr. Fisher's comparatively long ministry, I am ready to weep over the many tender ties that have been severed, hopes disappointed, and good prevented, by the injudicious and baleful practice of frequently changing ministers. How commendable it is to the people in Harvard to be steadfast and satisfied with their minister, and he with them. They are an example to other churches and other towns, who come to and respect them for their steady and increased attachment to the pastoral office and a permanent ministry. They know their minister's worth, and that his usefulness does not decline, but increase with his years. How desirable it is that the connection between minister and people should be so strong as to continue through life, that he may die with them, be buried with them, rise with them, and say to his final Judge: "Here am I, and the people whom thou hast given me." No language can describe the thrilling interest and solemn associations connected with the ministry, in all its bearings and whole extent.

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Both the pastor and his flock afford a fine opportunity for the reciprocation of some of the best feelings of the human heart. It is one of the good fashions of "the golden time" coming up again. In the earlier days of New England, when every good housewife did the spinning and weaving for her own family, it was customary for them, on a certain day, to repair to the parsonage, and plant their wheels all over the house and garden, "buzz away" from morning till night. In this way the minister's family were provided with clothing for the year. These industrious parties, they called "Bees"—a name which, it is apparent, does not apply so well to our modern assemblies; nevertheless, the spirit is the same.

Such occasions must be full of interest, both to the pastor and his flock; affording a fine opportunity for the reciprocation of some of the best feelings of the human heart.

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The Society does not profess to be in favor of emancipation. "The emancipation of slaves, or the amelioration of their condition, with the moral, intellectual and political improvement of the people of color within the United States, are objects foreign to the powers of this society."

See address of the Board of Managers of the Col. Soc., to its auxiliaries, Afr. Rep. xii.—p. 291. That the Colonization scheme, regarded as a plan to remove slavery from among us, is entirely fallacious, we will suppose that every slaveholder was willing his slaves should be free, to go to Liberia, andeverey colored man here must be degraded, and the slave must not be liberated to remain in this country, I thought them calculated to do much wrong, by diverting the rising sympathies of the public in favor of the oppressed, from the only practicable plan for their happiness—liberty and education in this country—to one entirely fatal.

And I also think for the Colonization Society to ask for contributions under the plea of emancipation, and in endeavor to obtain money by false pretences.

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This proposal gratified them much; and they mentioned the quantity of cloth and number of fish hooks with which they would be satisfied. These were cheerfully given; and the Indians, shaking hands with Penn, went away smiling.

After they were gone, the Governor, looking around on his friends, exclaimed, "O how sweet and cheap is this plan!" Then turning with a benignant smile to the Indians, he said: "Well, brothers, if you have given us too much land for the goods first agreed on, how much more will satisfy you?"

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all through these parts. A wakeful public ear seems never sated with hearing the glorious gospel. We are busy day and night. An unusual spirit of prayer pervades the church. Many I trust are inquiring the way to Zion. Stillness and solemnity characterize scenes here. The Methodist and Lutheran brethren have, under wonderful peculiarities, Taverns have, in some instances, become sanctuaries, and where gamblers had their haunts, knees are bent in prayer."

The editor of the Presbyterian expresses the belief that the above description will apply to many places in that part of the country. It is obvious, from the account of revivals in different portions of the country, that there is generally prevalent an unusually extensive and eager desire to hear the word of God.

At the communion season of the 5th instant, eighty-five persons were received into Rev. Mr. Root's church, Philadelphia, on profession, for whom were parents and heads of families. The Christian Observer says:—

"This addition to the numbers and strength of the church is one of the largest ever witnessed in this branch of the Church, on a similar occasion, in our city. The number of converts were so great that God had caused his face to shine upon them, and signally blessed them; and to them he ascribe the glory. The results of this work, so far as known to us, have been good, unmixed with any apparent evil. It has been a revival of the spirit of true religion, of prayer, and Christian effort among the members of the church, who have efficiently co-operated with their pastor in the progress of grace, and have labored strenuously to promote the salvation of men, without any efforts to create extraordinary excitement."

WASHINGTON, D. C.—The following account of the revival in Rev. J. C. Smith's church, is given in the Christian Observer, by the pastor:

"I can hardly say when it commenced. If I should name a time, I would say three years ago last November. Ever since that time the spirit of God has been in the church most manifestly and most delightfully. We have received since that time two hundred and forty persons, and yet is not the net broken. The communions are not said to be out of intense interest. The houses are never more full since the morning of dedication, June, 1841. This is very unusual at a communion, which, with us, is always a separate service. The people of the world were there, silent and respectful hearers and observers of all that was done. Christians were there, setting to their seal that God is true. Angels, God's ministers, were there, and though all was the Lord Jesus Christ. We sat together in heavenly places in him. Forty persons were added to our number. The work is going on silently—gloriously. The Master is with us, and at every meeting says to some anxious soul, 'Peace be unto you.'

We are greatly indebted to the Rev. Dr. Elly for his zealous and persevering labors. He has presided every evening for more than two weeks, besides meetings during the day. In labor he has been abundant, and his preaching has been in demonstration of the Spirit and with power."

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UNITY OF CHRISTIANS.

The disciples of Christ form one family. Scattered they are, over all lands, and through all generations, and distinguished from each other by every variety of name; but they still hold a common relationship to one Head, are sharers in common privileges, and possess common and strongly marked characteristics. One is their Lord and Master, even Christ. In him they believe, as God over all, blessed forever. On him they rely, as the only Mediator between them and the Eternal Father. And trusting in him alone, as the author of salvation, they receive his instructions with gladness, and yield implicit deference to his authority.

From before the foundation of the world, they were given him in the covenant of Redemption, to be his, and to serve him forever. By his blood they are redeemed from the dominion of sin; by his intercessions they are preserved from the wiles of him who desires to have them, that he may sift them as wheat;—and by the strength of his arm, they are delivered from their fears, and brought off conquerors in all their conflicts with spiritual enemies.

Of the unity resulting from this relationship to their common Head, they have a sweet consciousness.

Though antipodes in the place of their birth, and differing as widely in education, intelligence, complexion, wealth, and social dispositions, they are no sooner brought to a mutual acquaintance, than their hearts are knit together, and become as the heart of one man.

A happy illustration of this fact is found in the history of the early converts to the faith, under the ministry of the Apostles.

Though of different nations and languages—educated in different schools of religion, and in habits and customs of life vastly diversified, yet coming under the influence of the Spirit of Christ, whether Gentile or Jew, Greek or Barbarian, bond or free, they were one in heart, and "had all things common."

Prejudices subsided; antipathies melted away; the kindest affections were enkindled, and the sweetest harmony pervaded their entire intercourse. So it has been since.

Not that the earthly union of "kindest minds" is perfect—never clouded, nor ever interrupted—but only that it is real, and not imaginary; and that like all the graces of the Christian character, it shines brighter and brighter till the perfect day.

"If we walk in the light"—that is, if we are the sincere followers of Christ—then we have fellowship one with another;—and, coming together from the East and the West, from the North and the South, from the bleak coasts of Greenland, and the sun-burnt deserts of Africa, from the abodes of European civilization, or the savage wilds of America—all are "one in Christ Jesus."

Death itself does not dissolve this unity. The dark rolling stream that divides the believer from his Christian brother, interrupts not the flow of his affections. He weeps indeed; but not that his brother is torn from his heart, but only from his sensible embraces. With the eye of faith he follows him, and his affections cluster around him more tenderly and firmly than ever, in his invisible abode.

What Christian feels not the movements of sympathy and love, as well as of admiration, when his thoughts fasten on the patriarchs and prophets, the apostles and martyrs of other days—when he reviews their overcoming faith, their fiery trials, their inextinguishable zeal, their bloody conflicts and glorious triumphs? Is there not a chord in his bosom that vibrates in unison with the songs of victory on the farther banks of Jordan? Feels he not that there is an union between his spirit and theirs, which death has not touched? Nay more—it extends to the angelic hosts, who heralded the Saviour's advent, and announced his resurrection, and threw open the everlasting doors that the King of Glory might enter in, after his achievement on Calvary—and whose ceaseless anthems of praise and "labors of love" secure to them

the boundless love of the Great Father of all. So the Apostle instructs us, when he assures his suffering brethren, that they had "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels to the general assembly and church of the first born, whose names are written in heaven." We repeat it then—"the *disciples of Christ form one family.*" They have a common interest, of magnitude and value enough to justify, and even demand, the overlooking of every minor interest, and the devotedment of all their energies to its preservation.

How deeply to be regretted, then, are the divisions and dissensions that rend the visible church! Why does one say, "I am of Paul, and another, I of Apollos, and another, I of Cephas?" Christ is not divided nor should his disciples be.

Many, who acknowledge each other as Christians, and differ only on points which they mutually consent to form no dividing line between them and Christ, yet separate from each other at the table of the Lord, and hold back from the consecrated bread and wine, as if it were profane to touch it in company with those who have not learned to pronounce their *Shibboleth* aright.

The fact is a melancholy one. It argues greater destitution of the "spirit of Christ," than commonly apprehended, and greater pride and ambition than is readily allowed. We have no right to exclude from the Lord's table those whom we acknowledge to be admitted by Him, to a participation of all the blessings of his kingdom. We cannot do it without sin. We cannot do it without offending many of his "little ones." We have no right to demand a perfect concurrence of judgment on every point of Christian duty, when we have independent evidence of the concurrence of the heart, in the spirit and object of all Christ's commands. But we will not accuse any. To their own Master they stand or fall.

Their practical language is, "Stand by yourselves, we are holier than you"—but it is not, we hope, the language of their hearts; and as we believe that God will not condemn them at last, as hypocrites, we shall love them still, notwithstanding the grief occasioned by their inconsistent course.

MINISTERIAL DUTY.

Extract from a Charge, given to a Minister recently ordained in this vicinity:—

"My BROTHER—I am to lay down in charge with the *Gospel*—the grand remedial dispensation, determined upon in the counsels of eternity, for the recovery of man to the lost image and favor of his Maker. That *Gospel* is constantly to fill your mind, engross your heart, and dwell upon your tongue, in all the grandeur of its original conception—the magnitude of its achievements, and the glory of its final results. God, as revealed in the face of *Jesus Christ*, combining the distinct yet sweetly-blended glories of *Sinai* and of *Calvary*—ruled the world by his wisdom, and controlling the machinations of *hell* by his power—seated on the throne of universal Providence, and eternal judgment—deciding on the character and destinies of all intelligencies, according to his pleasure, is to form the "all in all" of your preaching, even as he is the "all in all" with the inhabitants of heaven.

"You are put in charge with the highest interests of undying man. Others may prescribe for the diseases of the physical frame, and aid to shape social habits, to political opinions, and the whole economy of the present life; but to you it belongs to cultivate and quicken the moral sense—to arouse the soul from its torpor—to pour the light of the third heavens on the darkened mind—to teach hope where to fix its anchor—to give wings to faith, and elate the moral affections, till they cluster around the throne of God, as their centre and home. Incidentally, you will thus promote every possible interest of your fellow men—for Godliness is profitable unto all things;" but directly, your undivided energies are to be turned to the conversion of men from sin to holiness, and from Satan unto God.

"To accomplish this, my brother, we believe to be your single aim. If it be unaccomplished, your labor is lost—your life is spent in vain. And unaccomplished it will be, unless with all diligence you keep your heart in the love of God, and in patient waiting for the manifestations of his grace; unless you "be an example of the believers in word, in conversation, in charity, in spirit, in faith and purity;" unless you "give attendance to reading, to exhortation and doctrine."

Your public instructions will be pure, pious, unambiguous, direct, persuasive, and authoritative. Your "doctrine will drop as the rain, and your speech distil as the dew, as the small rain on the tender herb, and as the showers on the grass." "Loud upon loud, and precept upon precept," will be the motto inscribed on your banner, and unfurled to every breeze, that none may ever forget the commission you have received from the Great Captain of Salvation.

"Be satisfied as to every truth of God, and then declare it plainly, "whether men will hear or forbear." Here, you are responsible to God alone. And whether Satan come to you entreated as an angel of light, or clothed in the garments of a man, or invested with the sleek skin of the serpent, or arrayed in all the dread paraphernalia of a spirit straight from the pit—he need not his counsels, nor his threats. Go straight forward. Turn not to the right hand, nor the left. In the house and by the way, in the sanctuary and in the vestry, in the social festive circle, and the chamber of sickness and death, "speak right on as God has directed you to speak, "the words of truth and soberness." Let your tongue on heavy themes be ever "like the pen of a ready writer."

"Errors are abroad. Nor are they new things under the Sun. Delusions spread widely. Nor can we wonder, when we remember the scenes of Eden's lovely garden. They have always been there, and will continue to prevail, till he, who is higher than the highest, shall say to them, "hitherto shall ye come but no farther." When has the world ever seen an *Abel* not confronted by a *Cain*—a *Moses* not resisted by some *Jannes* and *Jambres*?—Paul not persecuted by a *Nero*—an *Augustine* not opposed by an *Arian*—a *Luther* not pursued by a *Leo*—or a *Whitefield* not condemned by a *Charleston Commissary*! A *Nimrod* and a *Pharaoh*, a *Tobiah* and a *Sanballat*, an *Antiochus* and a *Judas*, a *Simon the sorcerer* and *Alexander the coppermine*, a *Hymenaeus* and *Philetus*, a *Demas* and *Diotrephes*—have always lived, and will continue to live till the New Jerusalem shall come down from God of heaven, and the earth shall be filled with the glory of the Lord.

"Have we not now, as the world has ever had, error towering high in its pride—putting the

church above Christianity, and the hierarchy above the word of God—boastful of its superior rationality—superciliously looking down on the Son of God, as a teacher whose instructions may be questioned with equal freedom as those of a *Plato* or a *Locke*—and on the Revelations of God as a mere compilation of human opinions, bearing a stamp of no higher value than other works of erring human genius?

"Have we not edition after edition of the grossly fabricated Lie of the Old Serpent, that has laid the world in ruins, "revised, amended and corrected," by one master-spirit after another, from the Pit; humble enough to be sure, in its claims to learning—abashed enough in its attempts at *reconciliation*—barefaced in its denial of the truth of God—and reckless enough of the consequences of effacing *eternal laws* from heaven's statute book, to satisfy the Father of lies himself—but yet subtle like its original author, above all the beasts of the field, and torturing to piety, beyond all the thorns and briars that surrounded the barbed up Paradise of our first parents.

"And has not Fanaticism, in Protean forms—identifying the transforming operations of the Spirit of God with the immersion of the body beneath the refluent wave; pretending to follow the will of God, as inscribed on golden plates, dug up from the bowels of the earth, under the guidance of the necromancer's talisman; or assuming to penetrate the secrets of futurity, with keener optics than prophet or apostle, angel or the Son of Man ever claimed, and to tell us the day and hour of the world's great catastrophe—I say, not fanatism like this, burying from its sight common sense, reason and revelation, in a common grave, and following its vicious track, without rudder or helmman, over the stormy sea of human fancies, come up to our sight with a foulness of sail, and a rashness of daring, that no more certainly indicate its own destruction, than the difficulty of clearing our coast of the fragments of the wreck, and freeing our atmosphere from the miasma, of the opened hold?

"But it is no new thing under the sun." Nor will you be alarmed, my brother. That *which* is *now* *before* *you*, *will* *yet* *be* *again*. "Lying wonders" are confined to no age nor country. The "deceitfulness of unrighteousness" must everywhere be encountered. You have only to be wise as the serpent, and harmless as the dove—firm as the rock that towers amid old ocean's surges—and bold as the archangel that plunges from heaven to the hitherto deepest of the pit, to bind in chains the great deceiver of the nations—and you shall never sink. Your course is ever—straight—onward—upward—bearing always in one hand "the shield of faith," and in the other "the sword of the Spirit"—having your foot on the dragon's neck, and your eye on heaven—your brow now clothed in Sinai's thunders—your voice then uttering the sweetest accents of Calvary—your spirit nerve'd for endurance and conflict to the end, and your ear always open to the alleluias flowing from the myriads about the throne! What *then* can harm you?"

But the Sermon, from II Timothy, 2: 24, 25, was a well-meant, well-prepared and well-timed discourse, as far as its object was concerned, in the beginning, to the Christian Ministry. It was a good-tempered rebuke, without any strife of the unshallow feelings of envy and jealousy, of the bickerings and contentions, and of the "persecuting spirit" among ministers, which requires that all men shall think and act alike, in even non-essential faith and practice. The discourse had no voice in the choice of priests, or in the direction of ecclesiastical matters, in any respect. Whenever the spirit of freedom is aroused, however, and the assumption of the Romish priesthood tested by our laws, the truth comes out, that the spirit of our institution is irreconcilably at variance with the spirit of Popery. The following case, as stated by the New Orleans Bee, is in point. The decision grew out of an attempt of the Bishop to impose a pastor upon the church contrary to their wishes. The Bee says:—

"Judge Martin, on Monday last, delivered the opinion of the Supreme Court of the State, in the case of Martin vs. The Wardens of the Church of St. Francis in Pointe Coupee. Plaintiff was the Curate of the Parish, having been appointed by the Bishop of the Diocese. The Wardens became dissatisfied with their pastor, and gave him notice to quit, and that they would not pay him after a certain time. He refused to go, and remained in the parish until his demands were paid. The Court held that the Wardens were, under the charter, the legal owners of the church property, and its temporal administrators, free from any control from the clergy; that the Wardens were responsible to the congregation only, and neither the Pope nor his Bishops have any legal authority in Louisiana, either to manage the property of the church, or to prohibit the congregation from their services. The Wardens were, under the charter, the legal owners of the church property, and its temporal administrators, free from any control from the clergy; that the Wardens were responsible to the congregation only, and neither the Pope nor his Bishops have any legal authority in Louisiana, either to manage the property of the church, or to prohibit the congregation from their services. The Wardens were, under the charter, the legal owners of the church property, and its temporal administrators, free from any control from the clergy; that the Wardens were responsible to the congregation only, and neither the Pope nor his Bishops have any legal authority in Louisiana, either to manage the property of the church, or to prohibit the congregation from their services. 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BURNT CONVENT.—By reference to the action of the Legislature, it will be seen that the question of indemnification for the burning of the Convent, has received its quietus, as the House of Representatives is considered, by a very decisive vote, 304 to 73. This was taken upon an order of inquiry into the circumstances of the case; and the fact the house refused, by so large a majority, even to institute such an inquiry, may be regarded as conclusive evidence that the people of commonwealth will never consent to be taxed for the unjust demand which is made upon by the Catholics.

NATIONAL FAST.—The Governor and Council appointed Thursday, the 6th day of April, a day of Fasting, Humiliation and Prayer.

FESTIVALS.—We continue to receive, from various quarters, the most cheering intelligence of the special presence of the Spirit in the church, commencing on the first page, will be found accounts of revivals in several places, and in our column a sketch of the very interesting of grace in Fitchburg.

LETTER FROM MR. GOODELL.—The letter of the devoted missionary, at Constantinople, will be found on our first page, is richly interspersed. It is characteristic of the author of the true missionary spirit.

ANOTHER ENCAMPMENT.—The Salem Gathering that the Millerite Encampment is to be opened at Salem on the 1st of April.

CABINET.—The Madisonian states that Spencer has resigned his commission as Secretary of War, and accepted the appointment of Secretary of the Treasury; and that Jameson Porter, of Pennsylvania, has been appointed to fill the vacancy in the War Department, and will enter upon the duties of Secretary of War without delay.

SECTION OF SALARIES.—The reduced salary according to the new law of this State, of them as follows: Governor, \$200; Justice of Supreme Court, 3000, and As Justices, 2500; Chief Justice of Common Law, 1800, and Associates \$1700; Secretary and Treasurer of State, 1600 each. The sum of all the Judges and Registers of Probate has been reduced about 20 per cent.

EGYPTIAN OPERATION.—The last Boston Journal contains an account of an operation for a new nose, performed by Dr. J. M. of this city, after the method of Talićev. The patient was a lady, 30 years old, a widow whose nose had been destroyed by the practice of a quack in attempting to remove the warty excrescence. The material of the new nose was taken from the upper part of the right arm—the arm being brought up to the head and confined there till adhesion had place between the new flap, cut from the arm, and the remains of the old nose; and then the flap was divided. The lady was kept in painful position seventy-two hours. In three weeks the nose was entirely healed, and the form was good, presenting nothing remarkable to the casual observer.

NEW TIMES COMING.—Nathan Appleton, of this city, a gentleman of large experience and sound judgment, in a communication to the Secretary of the Treasury, in reply to inquiries relating to commerce, made by Congress, gives it as his opinion that the press of state of things growing out of the war of 1835 and 1836, and the consequent arrangement of the currency in 1837, is far from a close. He says, "It is inevitable that very considerable improvement in trade will take place during the first half of the year."

NEW PUBLICATIONS.

Narrative of Missionary Enterprises in the South Sea Islands: with Remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants. By John Williams, of the London Missionary Society. New York: D. Appleton & Co. pp. 880. Sold in this city by Saxon, & Co.

This work is too well known to require any comment from us. It was published in England, and in this country, several years ago, not in a form which it was accessible to the great mass of those who would be most interested in its perusal. We are, therefore, to see it issued in its present form, which is in two volumes at the very low price of 37 1/2 cents each. If any books are sold in a cheap form for "general circulation," it should be books like this, which ought to be in the hands of every Christian, and which fail to do good if it should fall into the hands of those who are more curious than anxious respecting the spiritual condition of the people in the distant islands of the South Sea.

Mr. Williams was a bold and enterprising self-denying missionary, and the narrative of his observations, and adventures, and perils, is very interesting to the general as well as the Christian reader. Mr. Williams' narrative gives a new interest to his narrative, having been spared to travel one hundred and miles, and to spend eighteen years in his mission, and to spread the gospel in the South Sea Islands, and permitted to revisit his native land before the world the results of his labors and sufferings, he returned to the scene of his toils only to meet a violent and untimely death, at the hands of those for whose salvation he would voluntarily have laid his life with joy. The book is illustrated with a number of good engravings. Let all buy and read it who

Missionary Labors and Scenes in Southern Africa. By Robert Moffat, twenty-fourth edition. Containing a history of the London Missionary Society in Southern Africa. New York: Robert Carter, pp. 120. Sold in this city by Crocker & Brewster.

An English edition of this very valuable work has been before the public many months, and numerous extracts have been made from it in American newspapers. It has been a matter of surprise to us that the work has not been reprinted. The high expectations which we had from the work must have excited in minds, we are sure will be more than realizing a personal of the whole volume. It embodies the history of the earliest missions to Africa, and is full of the most thrilling incidents of a labor's long, arduous, and faithful experience. Mr. Moffat, the author, has been more than twenty years in Africa in the service of the London Missionary Society. He commenced his career of missionary toil with the lamented

Williams; both were set apart for the missionary work on the same occasion, but designated to widely different fields; and both returned to publish the narratives of their labors of love—and here the parallel ends. Williams has finished his work, and Moffat yet lives, and is again on his way to bless benighted Africa. Having completed the publication of his book, he expressed his longing desire to brave the ocean again, which separated him from his adopted country, and eagerly anticipated the hour when he should once more appear in the midst of the children of the wilderness.

Puseyism Examined. By J. H. Merle D'Aubigne. D. D. Author of "The History of the Reformation." Notice of the Author, by Robert Baird. New York: Published by John S. Taylor & Co. Sold by Gould, Kendall & Lincoln, Boston.

In this little volume the excellent discourse of D'Aubigne on Puseyism, is accompanied by a very interesting sketch of the author's life, character and literary labors, by Rev. Dr. Baird. The discourse itself was delivered mainly at the request of a number of English gentlemen who were at Geneva last summer. It is an admirably clear and convincing exposition of the errors of Puseyism as contrasted with the fundamental truths of the gospel. The following extract, in which the author states what he denominates the *formal principle* of Evangelical Christianity—formal, because it is the means by which the system is formed or constituted—is excellent in itself, and will serve as an illustration of the clear and graphic style of expression and concentration of thought, which characterize the whole discourse:

"The formal principle of Christianity is expressed in few words:

The Word of God, only.

That is to say, the Christian receives salvation only by the grace of Christ, and recognizes no other meritorious cause of eternal life.

The personal principle of Christianity may be expressed in the most simple terms:

The Work of Christ, only.

That is to say, the Christian receives salvation only by the grace of Christ, and recognizes no other meritorious cause of eternal life.

The personal principle of Christianity may be expressed in the most simple terms:

The Work of the Spirit, only.

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